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ideas about conduct is fundamentally deficient. But Dr. Davidson will be satisfied, it appears, with a Sunday-school lesson in which the teacher merely causes the mind of the pupil to work over, in accordance with the Herbartian Five Steps, a set of ideas about goodness — ideas unconnected as yet with any corresponding good act by the pupil. If Dr. Davidson adds anything at all to this conception of the technique of teaching, it is simply emphasis upon feeling as a preliminary to conduct. Inasmuch, however, as he would produce a habit of feeling by merely causing the pupil to run over mentally various instances of a given kind of conduct, it is fair to say that we have here no incorporation of action into the teaching-process itself.

The specimen lesson that Dr. Davidson gives in some detail is perfectly logical therefore — however astonishing it may be — when it makes the Fifth Step (Application) consist of the baldest moralizing. The lesson is "The Call of Samuel." The teacher is advised to point out and discuss ways in which the pupils "can render service to God." Let him point them, for example, to such children's organizations as the League of Mercy, The Band of Hope, the Guild of Courtesy, Boys' Brigade, Boy Scouts, etc. — organizations whose aim is not so much to learn about righteous acts as to *do* righteous acts. Let him urge that the boy or girl who unites with his fellows to help the poor, the weak, the unfortunate, the oppressed, is a true little knight of God, and may claim kinship with all the good and great in history who have served God in serving their fellowmen. He will remind them of the exquisitely encouraging words of Jesus Himself — God's ideal Knight : "And the King shall answer and say unto them, 'Verily, I say unto you,'" etc. It hardly seems necessary to show why this method of teaching is not only not likely to secure the desired action from pupils, but is likely even to disgust them with the thought of it.

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A BOOK OF COMMON PRAYER. For Use in the Churches of Jesus Christ. Compiled by a Presbyter. Sherman, French, & Co. 1917. Pp. 299. \$1.25.

This is an attempt to meet the needs of those many worshipping persons who desire freedom from the limitations both of individualism and of any of the historic liturgies. It is modelled upon the Prayer Book of the Protestant Episcopal Church; following the order of the latter in prescribing forms for Morning and Evening

Prayer, for Baptism, Marriage, and other ordinances of religion, and yet varying these by the elimination of expressions regarded as obsolete or misleading, and adding prayers which are apparently the composition of the compiler. It may be questioned whether such prayers do not lose the merits of both their ancestors. The voluntary prayer in church, with its expression in modern diction of immediate needs, may be inspiring when it is evidently the outpouring of the offerer; but when it is repeated Sunday after Sunday, its up-to-date features jar with the sense of timelessness which a fixed form gives. It is neither historic nor of the occasion, and therefore is likely to grate upon the liturgically trained spirit and to be like Saul's armor to one not liturgically trained.

Yet such a book is to be welcomed as an attempt to solve the problem of combining the needs of worship in the present with the devotional wealth of the past. It is an endeavor to preserve continuity in the service of the Church without wearing the clothes of our ancestors. The volume is handsomely bound in flexible leather with gilt edges.

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The Papers of the American Society of Church History, Second Series, Vol. 5, contains three essays on conditions at the Reformation: The Reformers and Toleration, by the president, John A. Faulkner; Recent Sources of Information on the Anabaptists in the Netherlands, by Professor Henry E. Dosker; and Adam Pastor, Antitrinitarian Antipædobaptist, by Professor Albert H. Newman. It has also an article on the trial in 1440 of Gille de Rais, the original of the legend of Bluebeard, by Professor Arthur C. Howland; a paper on Recent English Church Historians, by Professor F. J. Foakes-Jackson; and a sketch of Early Theological Education West of the Alleghanies, by Professor Jesse Johnson.